

# Analysis of the Italian context and collection of Good Practice

## **Analysis of italian context**

In according to the research guidelines provided by the WP leader, this report analyse the answers of the 30 interviews carried out to elder people, , divide on following age – groups:

- People born from 1920 to 1940;
- People born between 1941 and 1950;
- People born from 1951 to 1960.

Interviews were conducted between September and October 2013 in the Bologna Province involving people who lived in the city or in a rural context. As required, we tried to interview an equal number of men and women and we have been searched a balance between rural and urban areas. The interviews were held by 2 experts that have met seniors in different contexts and places: at home, association of volunteers, civic centres, parish communities.

### **Reflection on questionnaires:**

The interview was a very useful tool to gather information but at the beginning it also represented a first moment of comparison between generations. The interview has offered a moment for thinking and the people interviewed have showed a positive attitude with the desire to make a contact with younger people.

The interview offered a time, not so much to pound away the community, situation in which was easy to fall, but rather a self-critique "what am I doing?".

This was the most interesting part because a lot of the people, at the end of the interview, seemed to be stimulated for seeking new action modalities for society (especially voluntary).

Interviews, in particular, with those born between 1920 and 1940 has been the most difficult to perform. The questionnaire was too long and it was usual that respondents lost their attention. They had difficulties to understand some of the questions proposed, so questions needed to be reformulated. Some questions could be redundant but it was useful because it has allowed to be out some details that otherwise might remain undetected.

Regards the question number 14, the focalization on this restricted context has reduced the answers given that, on this territory, associations, social, cultural and political organizations are also very active.

Data obtained:

Education
15.65% Univeristy
51.20% High school
12.5% eight grade
20.65% primary school
Gender
32.35% men
67.65% women
Job
15.65% at work
84.35% retired
Married status
12.35% divorced
24.65% widowed
63.00% married
Do the young people in your town/village engaged in works with elderly people? If so, what kind of work it is?
45.5% no or they don't know
55.5% yes (voluntary, civil service, church communities)
Are the young people encouraged to talk to elderly people about the past and how the life in the past was like?
58.5% no or not much
42.5% yes at school or in the family
Were there any actions/projects in your town/village encouraging contacts between young and elderly people? If so, what they were talking about?
49.5% no or don't know
50.5% yes (celebrations, such as April 25; volunteering; parish, sports groups, associations, various local projects related the environmet, agriculture, handcrafts,local traditions, food, library events...)
Did you participate in these projects? If so, what were these projects (please list them)?

55% no

45% yes

**Are the young people in your town/village interested in local/family past? If so, why? If not, why?**

33% no It does not seem to be great interest in this, probably the distractions, interest, but also the problems that affect the younger generation. Young people are looking to the future and often leave out the past.

67% yes It is easier to engage young people if they have been used within the family and especially when they are in school. Many people pointed out that young people could very interested if they received the right stimulation and if they were involved in the right way. The narrator has become interesting, while often the past is told in a somewhat coincidental. The most important thing is how to build the relationship, how you communicate things. The important thing is to find the key to intrigue the young!

**What do you think about young people in your town/village? Is this group active for the local community? If so, why? If not, why?**

45% yes( in the environmental, sports, school, cultural activities, associations and parish contexts)

55% no (they don't know why. Some say that there are organizations and perhaps that once there were parties to do this, others said that the feeling is that young people live centered on individuality and not on making the active group.)

**What in your opinion elderly people can offer for local community in which they live? In particular, what can they offer for young people?**

Voluntary, exchange of experiences, time to listen, handcrafts,

Thinking skills, teach to young people to achieve the objectives through discussion and work together for common ideals.

Help them not to forget their roots but learn from past mistakes

**Would you be interested in participating in projects in which both young and elderly people are engaged? If so, why? If not, why?**

8% no (they are grandparents so they are dedicated to the intergenerational exchange among family members)

92% yes (to be active, to have company, I'd like to feel useful and valued, elder is a historical subject, to give stimulus to us and to others, to be able to make life better).

**What would you like to pass on to the younger generation?**

- handcrafts
- the sense of the family
- a clean world
- respect for elderly people and their experiences
- a job
- The deep meaning of the achievements that have been made and respect for the social achievements for generations of society. Respect is the key word.
- Historical memories

- the idea that things are earned, and there is also loud when you earn it.
- Knowledge of the struggles that have been made to make the achievements
- The difference between good and evil
- ability to get things through discussion

**Do you participate in actions/projects organized by the church and church communities? What is their nature?**

81% no

29% yes. A lady said: "Last night, with some friends, I happened to stop in a parish in Bologna. From the street you could hear music and smell of fried. We stopped. Contradicting what I said above I have seen boys and girls joyful work together to elderly (making and selling "crescentine") I came to think that above all the parishes today can be of help to society".

**What would you like to change in your town/village? What do not like there? Can people of your age participate in implementing these changes? If so, how this can be achieved?**

- political class
- cultural backwardness
- welfare
- greater attention to the environment
- higher education, respect for the common good and for other people
- more social contacts, more aggregation  
public school

**Did you participate in any actions/projects taking place in your town/village? Who was their organizer?**

24% no

76% yes

**Conclusion:**

- This report is the analyse of the reports carried out by two experts who have interviewed people in different places: areas closely to the city or in Bologna and rural areas / small towns. The answers and the issues were very similar or identical, but funny as in the first case, the parish context is not experienced and many times they talk about the activities carried out by political parties (such as "Festa dell'Unità") while in the second case the parish has an important role as a meeting point or reference.
- From the interviews emerges the interest to participate in projects and activities for the elderly. The desire to interact with the younger generation not only with the idea to pass on their experiences and knowledge (having a sense of being useful to society), but also to have company, to find the will to live and have fun through the energy of the new generations.

- The issues on which they are focused: transmission of manual skills, attention to the environment, defend social and labor rights that seniors have won and that young people now see taken away. Strongly backed the comparison through the dialogue.
- Many of them are already involved in local initiatives but sometimes eludes the intergenerational side. Participation in voluntary groups allows the simultaneous participation of various generations united by the same objective. Working together allows the comparison and the exchange of memories and experiences (in the sense of two-way transmigration). This exchange of knowledge is not perceived as a specific activity, but it comes naturally. This is why some of them, when we asked if they are participating or participated in intergenerational projects or initiatives, have said no.
- They are aware that the knowledge is transmitted not always in the best way. The narrator often acquires a setting to be pedantic that clashes with the new generations. They are the first to point out that we must find a way to entice the guys to listen and ask questions. To consider that when we talk about intergenerational exchange, the elderly and sometimes the experts are thinking to young people (ex. Teenagers) and passed the generations of young adults (ex. Thirty-year –old)

## Collection of Good Practices

The Italian experts, on the basis of questionnaires carried out to cultural operators of the territory and from the feedback of seniors, have selected 5 best practices. They have in common: the active participation of older people, intergenerational learning and memory. We have tried to focus on local projects linked to the territory of the Province of Bologna directly involved in project activities, but some of these good practices have also national and / or international valences such as the Time Bank or the Café Amarcord.

	<b>Cafè Amarcord</b>
<b>Country</b>	Castel Maggiore (Bo)-Italy
<b>Short description</b>	Experience derived from Alzheimer Cafe but where are welcome the elderly in general. Seniors with cognitive impairment or simply elderly people living alone, with mood issues and so on. Close relationship with the social worker recommended that participation in the cafe. Tool with which you can monitor persons defined precisely fragile. We meet once a week in the community center of the country. Reception activities, singing, cognitive stimulation and socialization. Opportunities for discussion and meeting with elementary school children about: Christmas once, games once (laboratories construction of toys), the Bolognese dialect, chorus of Bentivoglio workers of paddy field, local traditions and customs, life used to be.
<b>Selection of target group</b>	Open group
<b>Identification of their needs</b>	<p>Interview to elders and their family with the social worker. The message can also be done by the participants (word of mouth) or by the volunteers of the cafe.</p> <p>Being an open group, there is an ongoing assessment of needs, not through structured instruments rather than through clinical and phenomenological. For the assessment of the needs of children refers to what is taken by the teacher and try to enter the meeting with the elders in the annual school program.</p>

<b>Methods of work</b>	<p>1. planning with involvement of volunteers, social workers, operators of the cafe, where the teacher is assessing the needs of the elderly, families and children</p> <p>2. calendar of activities. For children approximately 5 meetings per year.</p> <p>3. Real activity between children and the elderly: the elderly and children are prepared in the previous weeks of the meetings. The time of the meeting is usually a moment of exchange on the theme in the program.</p>
<b>Duration</b>	<p>Cafè Amarcord project lasts from September to June; 5 meeting of this year are dedicated to meet childrens.</p>
<b>Outcome</b>	<p>These are qualitative data. All participants are involved with pleasure during the preparation of the meeting and during the meeting itself. Even older people more cognitively impaired and / or behavioral symptoms, so hardly can be involved with other activities, are well disposed towards children. Another class of the same school, this year, asked to be involved.</p>
<b>Potential value</b>	<p>Elderly: cognitive stimulation, socialization, stimulation of creativity, play.</p> <p>In addition, in these kind of meetings, is supported the idea of having something to give to others and to be heard as people with experience. It is, therefore, shed light on the person as a resource for what was, who is and who can give. Children are prepared by teachers and then they meet the protagonists of the stories told before.</p>
<b>Sustainability</b>	<p>In general, the sustainability of the project is guaranteed by the collaboration of Public bodies and Private organizations (common area plans, community center, cooperative, voluntary work). In particular, the experience with the children born from the relationship with their teacher. The teacher, in fact, is very interested in her training for this type of activity and is "infecting" other master but the risk is that the project is too centered on the figure of the individual teacher and her interests and personal characteristics. We should share it.</p>
<b>Feedback from the beneficiaries</b>	<p>See → Outcome</p>
<b>Comments</b>	

	<h2 style="text-align: center;">Stories of men at war on the Gothic Line</h2>
<b>Country</b>	<p style="text-align: center;">Italy</p>
<b>Short description</b>	<p>The Educational Project was started as a consequence of the conference called "A mountain of peace: the Gothic Line of the Riva Mountains", held on 8th-9th June 2002. At this conference American veterans, Germans and partisans told of their war experiences on the Riva mountains in the Fanano (Modena) area. The Italian President sent us his greeting.</p> <p>From this was born the idea of a "living diorama" whose main strength is its highly interactive nature and its emotional approach which is aimed at understanding the internal changes which took place in people during the war. Moreover, hearing the different points of view of the protagonists (partisans and merican and German soldiers) it's possible to understand the importance of dialogue and itercultural relations as a means of avoiding conflicts. In this period when witnesses will soon no longer be with us, it is important to learn and make use of testimony of the paces, understanding everything it has to tell us.</p> <p><a href="http://www.lineagotica.eu">www.lineagotica.eu</a></p>
<b>Selection of target group</b>	<p>Persons who was involded in Wolrd War II: at that period the persons could be adults (man or woman) or children.</p>
<b>Identification of their needs</b>	<p>The most of of the work is based by personal interviews. We don't have a strict questions, but we know the war episodes so we can assist the elders to remember. Usually, when we start the interview, we ask one question, and let free the elder to speak about his remembrances.</p>
<b>Methods of work</b>	<p><b><i>Educational aims". History, Complexity, Interculture, Emotions, Peace, Relations</i></b></p> <p>We would like to start an inner process of reviewing the last world war – where both Italy and Europe were involved. Everything is supported by educational cards, original documents, testimonies, newspapers and pictures of the time. At the centre of this activity is the man-soldier, his life as a citizen before and after arriving at the front, which goes on with the problems connected with the reprocessing of</p>

memories. These personal aspects are seen from three points of view: the ally, the German, the partisan.

The methodology aims at relating the complexity of war through facts - as much as possible - in all its aspects: economical, military, social and personal, going beyond the superficial assertions connected with horror, brutality or fatality. It aims at explaining not only how all this could possibly happen, but most of all at focussing on the inner change of the people involved. War changes men, it changes the perception of reality, the scale of values and returning to normal life is neither easy nor granted. Talking about history and about the experiences lived by these men-soldiers helps us to see war from inside, and a message of peace and of respect for the other clearly emerges. As Freud wrote: *"anything that encourages the growth of emotional ties between men must operate against war"* Sigmund Freud (in a letter replying to Albert Einstein, September 1932)

### **The living diorama**

#### **An innovative teaching method**

Listening, observing, reflecting and thinking: we did all these in 2002 when we organised the Riva Ridge. Una montagna di pace [Mountains for Peace] convention, to which we invited American, German and Partisan ex-combatants to talk about their personal experiences during the battle. We were privileged to view dynamics between people and groups that were unlike anything we had ever seen before, even after almost sixty years had passed. In particular, we were struck by how little some of those involved had told their families in all those years.

The first question we asked ourselves was: "How can we pass on to the younger generation this in some senses unique experience that, through great privilege, has just been ours?"

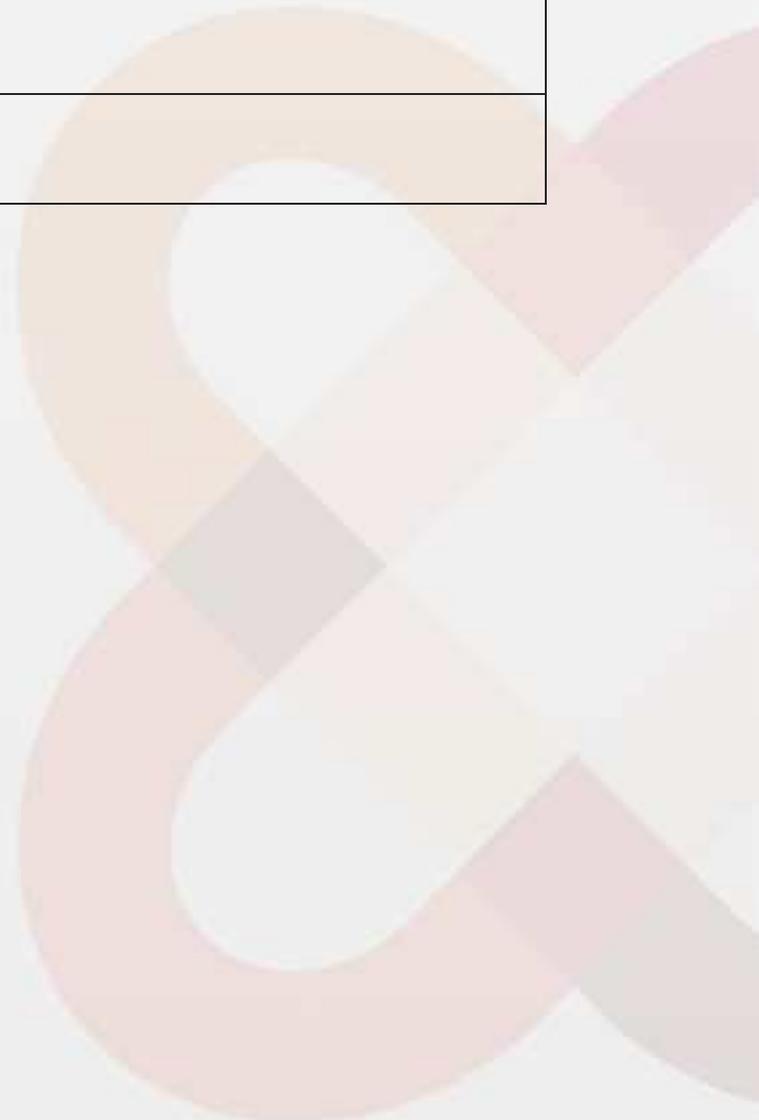
This led to the idea of the living diorama, a teaching method which uses the biographies of people on all sides of the conflict, who are "played" by history researchers. The diorama describes and reconstructs a specific historic episode which occurred on a given date and in a given memory location, in order to encourage the audience (with whom the actors interact) to actively, emotionally share in the events and complexities of war.

When the characters, dressed in period uniforms – the means of grabbing the audience's attention – "step on stage", or rather meet the audience, there is no action as such, since they merely tell their

	<p>personal stories and answer people's questions. The characters are usually portrayed on patrol or guard duty (never in actual combat) and are subdivided into two more groups of equal size, concealed from each other.</p> <p>The main aims of the project include: to break with the good versus bad dichotomy; to stimulate questions rather than provide answers; to provide an understanding of how war changes people and how these changes affect relationships within the family.</p>
<b>Duration</b>	The project start in 2002 in Fanano (Modena)
<b>Outcome</b>	We use the interviews and elder people during the educational project that we have in the schools
<b>Potential value</b>	Usually we work together with the students how to learn from the elders (witness) and how "read" the emotions that the witness show during the interviews, and how to understand how much the war changed their life. On the other side the elders could compare their personal experiences with the historical facts (History with "capital H") reconstructed by and with the students.
<b>Sustainability</b>	The project is financed by municipalities, schools etc.
<b>Feedback from the beneficiaries</b>	Very positive... You can see some feedback by students and elderly people in two of our videos that show the result of school works, at our space on Vimeo ( <a href="http://vimeo.com/user12227750">http://vimeo.com/user12227750</a> )
<b>Comments</b>	

	<b>Memoro</b>
<b>Country</b>	Italia, Stati Uniti, Regno Unito, Germania, Francia, Spagna, Venezuela, Argentina, Portorico, Camerun, Giappone, Grecia, Polonia
<b>Short description</b>	<p>The Memoro Project is a non-profit online initiative dedicated to collecting and divulging short video recordings of spontaneous interviews with people born before 1940. An editorial staff identifies and authenticates the material uploaded by the volunteers involved in the project ( <a href="http://www.memoro.org">www.memoro.org</a> ).</p> <p>Memoro – the Bank of Memories is a no profit project born in August 2007 in Italy. The first website <a href="http://www.bancadellamemoria">www.bancadellamemoria</a>. It has been launched on the 15/06/08</p>
<b>Selection of target group</b>	People born before 1940
<b>Identification of their needs</b>	
<b>Methods of work</b>	<p>The Memoro Project is nothing more than a collection of classified content. What makes it special is the contents itself. The featured material is collected in two different ways: there are the interviews made directly by the Memoro's staff, and those made voluntarily by people all around the world. All of them are easily uploaded on the website after a careful overview made by the editorial unit that does some basic editing work and classifies the interviews by their subjects, authors and themes. When possible, the videos will be uploaded in high definition for a better quality.</p> <p>Collaboration ad hoc with local organizations will be taken in consideration in order to deepen the knowledge of particular historical and cultural heritages.</p> <p>Finally, a special section online will be dedicated to the sponsors, and to their memories. Our idea is to offer them to interview their older employees in order to collect stories related to their companies. As all the others, these videos will be available on the website.</p>

<b>Duration</b>	
<b>Outcome</b>	
<b>Potential value</b>	
<b>Sustainability</b>	
<b>Feedback from the beneficiaries</b>	
<b>Comments</b>	



	<b>A team for the Bolognese Apennines</b>
<b>Country</b>	Monzuno (Bo)-Italy
<b>Short description</b>	<p>Action related to "organization, implementation and qualification of events in the cultural connotation, historical, traditional and environmental related to the suitability of the Bolognese Apennines."</p> <p>The project would involve the associations of the territory involved and it would value the environmental, cultural and historical heritage. The purpose of the project is to find a contact between generations to pass the knowledge of the elders become first of all assets of the younger generation and also the collective heritage and community. As a first step, it will be created a relation with seniors people and the first transfer by listening to their stories and their experiences. This material, in a second step, will be delivered from the seniors to the young people. As third step, young people will work creatively with this material in order to find a further form of presentation and share with the community.</p>
<b>Selection of target group</b>	Selection of older people through public meeting to present the project. Selection of children and young people through the involvement of the school, library and other organizations in the area.
<b>Identification of their needs</b>	the identification of needs will be in the moment of contact with people, as well as the selection of topics that it is considered more appropriate to pass on.
<b>Methods of work</b>	Elderly: group meetings conducted by a psychologist according to the method of reminiscence 2. children: meetings managed by teachers and cultural associations. 3. final event dedicated to the presentation of results to the community, placed inside a country fair
<b>Duration</b>	The duration of the project will be 12 months.
<b>Outcome</b>	(expected) Elderly: encourage them to be part of the community, cognitive stimulation, socialization, stimulation of creativity, play, foster self-esteem. Children: increase their knowledge of the territory in which they live, especially for foreign children that

	can be a source of knowledge. Stimulate their creativity and their sense of community, their skills and relational comparison. In most foster intergenerational dialogue.
<b>Potential value</b>	See → outcome
<b>Sustainability</b>	At the moment the project will be funded for a year, during its development will be searched a method to continue the activities in the future.
<b>Feedback from the beneficiaries</b>	--
<b>Comments</b>	--

	<b>Time Bank</b>
<b>Country</b>	Italy
<b>Short description</b>	<p>It was founded in 2007 thanks to the tenacity of eight women and representatives of Time Banks and Coordination of various Italian regions: Emilia Romagna, Lazio, Liguria, Lombardia, Piemonte, Sicily, Veneto.</p> <p>Time Banks promote a new concept of social solidarity within neighborhoods - city - small towns - the workplace - university schools, through the exchange of knowledge and skill, using the time, and not money, as a measure of the exchange and intervening in their daily needs of their members and / or members. The purpose for which they organize BdT can be summarized as follows:</p> <ul style="list-style-type: none"> <li>• promote the exchange of services is aimed at the satisfaction of practical needs, and needs for cultural enrichment and enlargement of social relations;</li> <li>• to facilitate the reconciliation of paid work with those of the work of caring for children,</li> <li>• enhance the skills and vocations that would otherwise remain unexpressed thus supporting pathways to strengthen personal self;</li> <li>• arrange times and places of meeting, communication, inter-generational and inter-cultural exchange;</li> <li>• help to overcome conditions of isolation, loneliness, social and cultural exclusion.</li> </ul>
<b>Selection of target group</b>	Elderly people that want to participate in activities. The Time bank is also open to young people interested in.
<b>Identification of their needs</b>	Exchange activity, desire to learn, create groups of friends, establish points of reference in the territory
<b>Methods of work</b>	Monthly meetings during which you can propose your needs.
<b>Duration</b>	Lasted for more than ten years.
<b>Outcome</b>	Active citizenship, intergenerational and cultural exchange, overcoming conditions of isolation and loneliness, strengthening of self-esteem

<b>Potential value</b>	Very high potential value but linked to the motivation of the group
<b>Sustainability</b>	After the first time in which the project received a funding the bank survives thanks to self-financing.
<b>Feedback from the beneficiaries</b>	--
<b>Comments</b>	The groups need spaces that lend themselves for their activities. The groups need to have a good method to start. Who proposes an activity have to bring it an end. To find a good solution for the insurance of participants.